

## SUGGESTION: MAY IT EVER BE USED AND HOW?

Miss E. C. Allen spoke to the Conference on this subject, not having a definite paper. She began by asking, What is suggestion? Is it the presentation of an idea, or is it the offering of the teacher's opinion and its adoption by the child without inquiry? The speaker was in doubt as to the meaning of her subject's title. Moral training was taken by Miss Allen as the helping of a child to acquire habits of morality, such as are contained in the Ten Commandments.

"The duty towards our neighbour" sums up very directly our attitude to others, but if you train your pupil only by the treatment *you give him* you are wrong.

Christian Scientists and Faith Healers use "suggestion," and in some homes it is used to cure dipsomania. The mind and body are closely connected, as we may read in "Body and Soul," by Percy Dearmer; and a healthy mind helps towards a healthy body. But, can we let our pupils acquire moral habits by the action of our minds? It destroys the child's personality. *Do we help him by suggestion?* I don't think we do.

Suggestion is quite un-P.N.E.U. It does children harm. Remove your personality as a teacher.

As an example of the working of suggestion, look at the change which takes place in boys and girls sometimes coming home from the influence of some particular teacher. And, again, suggestion was used by the Jesuits on Eustace Leigh so that he worked for one particular end, and that a bad one.

"Suggestion" is allowable in one way alone; we use it in prayer. And prayer for our children is the only infallible help.

Those present for this speech (which is inadequately reported) felt that the last words had been said on the subject, and the session was brought to a close.

HOW TO ADAPT P.N.E.U. PRINCIPLES AND METHODS  
TO UN-P.N.E.U. SURROUNDINGS.

The only cure Miss Parish can suggest is to convert the surroundings as soon as possible. Otherwise it seems almost impossible to work according to Miss Mason's principles.

The two ways in which P.N.E.U. principles are introduced to the un-P.N.E.U. public are:—(1) By a brief visit of someone to describe the objects of the Union, which is perhaps the easier, but not the more lasting. (2) Perhaps the more beneficial way is for H. of E. students to go to un-P.N.E.U. families.

We must adapt ourselves to the parents' views in detail as far as we can, and seize opportune moments to have our various difficulties removed.

We might make a mental note of the things that are bearable, and attack only the essential differences at first, and deal with them very gradually.

We must remember that many of our ideas are new to the parents, and we must be ready to hold our own quietly, until the opportunity arrives and we can explain why we hold these views.

The majority of the parents have not had the training for their profession, and on the whole we shall find that they appreciate our training and are keen to be informed by us on points which affect the children's education. We should be ready to acknowledge that although a mother may never have heard of the P.N.E.U., yet she may be able to give us some excellent advice. It is well for us to remember that when we are engaged as governesses we are acting as servants, and it is therefore our duty to carry out the parents' wishes as long as they do not interfere with our vital elementary principles.

Miss Parish suggested we should not give in on matters of principle without a slight protest. She reminded us of a remark made at the late Conference in London, that we are

Miss Mason's missionaries. No one else can do Miss Mason's work as we can, who have had the privilege of living with her and of receiving direct instruction. However much the Executive Committee may make known the P.N.E.U., it rests with each individual student to do her part to make it a success. If we do our part, remembering that we owe to the parents what we owe to the children—that we do not offend, hinder, or despise them—we may be assured that Miss Mason's work will become widely known.

#### DISCUSSION.

The "paper" itself was not discussed, but there were questions raised, one of which was the difficulty of dealing with nurses. It was suggested that the best way of overcoming the opposition of nurses was to make friends with them. Another was how to deal with irresponsible parents who shift the responsibility of their children on to the P.N.E.U. governess, and taking no interest in their children's work or hobbies. The solution to this is to arouse the parents' enthusiasm in some branch of the P.N.E.U. curriculum—e.g., scouting or nature work—and thus gradually educate up to the standard of the P.N.E.U. parent.

Where the P.N.E.U. is laughed at and treated as a joke, never lose your temper, but await patiently the good results. They will assuredly come. No one need be discouraged with not seeing the result of her work; it is for the future we give our best now. "Cast thy bread upon the waters and thou shalt see it after many days."

#### SCALE HOW AS A FORCE IN THE WORLD: ITS ETHICS IN THE LETTER AND THE SPIRIT.

BY G. M. BRADLEY.

I have been asked to take as my subject, "Scale How as a force in the world: its ethics in the spirit and the letter." Before beginning may I make a suggestion? It is, that proposers of subjects for papers should give their names. The writer of a paper could then get into communication with her

and find out what led her to suggest it, and from what point of view she intended it to be treated.

As the proposer says "Scale How," and not "The P.N.E.U." I have supposed she was thinking of the share we students have in the work and responsibilities of the P.N.E.U., and in carrying on the inspiration and training we received during our two years here. When we have been working for some years it is well, perhaps, to take stock of our work. There must be times, for most of us, when we suffer from a sense of the limitations of our work, when we scarcely dare feel it is of much account; and as we get older and the first novelty and absorption of putting theory into practice wears off, we have to reassure ourselves as to the worth of this work which is our profession.

We can never say, "That is the result of my own work, and I find it good," for, as Mr. Roper says somewhere in "Home and School Life," "Education is largely a matter of faith." That is the whole truth. We must have faith or become drudges instead of enthusiasts.

At Scale How we built the foundations of this faith in right educational principles, and strengthened it with practical and theoretical work in carrying them out to advantage.

Above all, we began to feel the need for moral purpose which lies behind true education and works by virtue of the spirit in which knowledge is treated, bringing children into ever wider and truer relations with man and nature.

Is Scale How a force in the world? Have we power? It is faith in the right direction of our efforts and the purposeful spirit behind all our work which gives us power, in spite of failures and the limitations of the "plain person's" attainments.

Perhaps some never waver in their belief that our share in home education is a really satisfying life work; but most of us are more or less affected from time to time by the atmosphere created by the large proportion of people we meet who have no direct connection with education, or who

have left it behind them, or think they have, as a necessary evil, now done with. They look on the work of the governess with a very kindly tolerance, but how thankful they are they have not to do her work. They sympathise with the small triumphs of the schoolroom as if those were the satisfying aims of education; but as a rule they have no conception of the faith which enables us to leave girls, their character all in the making, and take up a fresh post, to begin all over again with the same enthusiasm.

At Scale How we learn as far as possible how to do our little share of work in the best way, and Scale How ethics, with regard to our work, help us immensely in keeping alive the spirit which makes our work of value. But how talk about these ethics in letter and spirit? They seem to me all spirit and no letter.

First and last, loyalty is the keynote :—

1. Loyalty to the inspiration which made teaching and even life itself a new and more spiritual thing to some of us.
2. Loyalty to the teaching and ready help given us during our training and whenever we needed it in our work afterwards.
3. Loyalty to ourselves as a body—our *esprit de corps*.
4. Loyalty to the children we teach.

Many of us leave Scale How very young, with a new spirit of faith stirring in us, not fully developed, but living and growing; a few, who find they have not got it, but have been made aware of the need of it, give up all idea of teaching. The essence of true loyalty to our inspiration and training necessitates continuous growth, mental, moral and spiritual. Those of us who may have cavilled at outward observances and methods prove that the spirit is working in us when we are put to the test.

Then, as to our loyalty to each other, it is unbecoming for the pot to call the kettle black, but allowable to own regrettably that one is as black or a good deal blacker than some kettles.

If the letter may be practised without the spirit, so the spirit may exist without much strengthening and supporting practice of the letter, and I think that is where we fail.

No one, I hope, denies us *esprit de corps*; but the hard workers who rely on it and appeal for papers, votes, and contributions find it rather airy and evasive, I am afraid.

It is a great pity; the organisation of the students and the very welcome PLANT should give us support in our work, a sense of union which stiffens our backbones. The depth of our loyalty to the P.N.E.U. and to our ourselves may be gauged by the real shock and dismay with which we hear of a student failing to carry Scale How ethics into practice. I don't mean through lack of attainment, or failure of judgment, but through deliberate and continued slackness.

People do expect high aim and strong endeavour from us, and it makes us doubly conscious of our shortcomings. We are expected to do something very special, and behind us, very often wrapped in mystery, is the support of Miss Mason and Scale How. In many cases it is no use at all to explain; we just have to try and live up to what is expected of us.

Of course, however hard we try, we can never satisfy ourselves, and that's Scale How ethics again. As Browning says :—

“A man's aim should exceed his grasp,  
Or what's a heaven for?”

On the other hand, it is delightful to hear in every direction that people *feel* they have got what is best for the children, when they have a student. They are very merciful as a whole to our failings and mistakes; they don't expect great intellectual achievements, but they do appreciate conscientious, sympathetic work, plenty of resource in dealing with schoolroom difficulties, and, above all, power to help children to live happily.

All this is not to say that we have a monopoly of this good work, or that our standard is higher than that of other governesses, but only to say that ours must be high, and

that each of us shall strive to carry on the student tradition that only the best work we can do is worthy or allowable.

I am not asked to write a panegyric on the P.N.E.U. as a force in the world, or on Scale How and the students as such, but if we are to be a growing force we can only succeed by building up, as a body, a character for integrity and unity of purpose in our work; and only in this way can we best justify the faith Miss Mason shows in us and her patience with our efforts.

All I have said so far covers loyalty to the child. My paper will take up too much time; so I will finish with two or three decrees in the unwritten Ambleside code, and leave you to suggest the rest.

1. Our work comes first, and everything else must give way to it as long as we undertake it.

2. If things go wrong in the schoolroom, the blame is not to be put lightly on the child; there must be plenty of heart-searching for the teacher.

3. Personal whims, moods, aches and pains must not be allowed to affect the atmosphere of the schoolroom (a counsel of perfection!).

4. It is no good trying to cultivate habits in a child if you don't try to cultivate them in yourself.

5. It is better to make determined search for the good in life than to beware too much of evil.

#### DISCUSSION.

There was a good deal of discussion with regard to Miss Bradley's suggestion that the name of the proposer of the subject should be sent to the writer of the paper.

Miss Faunce (chairman) put a resolution to the meeting, which was carried with various amendments, so that it read:—"That the name of the proposer or proposers of a subject be given to their representatives on the S.E.C., and that it be left to the writers of papers to inquire the proposers' names if they wish to correspond as to difficulties."

Many thanks were expressed for the paper, the five points brought out by Miss Bradley being very helpful.

Miss Drury said that if we are to be a real force,, sympathy and loyalty are essential.

#### THE ASSOCIATION MEETING.

Miss Gray opened the meeting by reading the rules of the Association and the list of the new S.E.C.

Our attention was drawn to the two following points:—  
The need of (1) realising the existence of the Association,  
(2) of living up to our principles as a house of education  
students, as on us individually depends the conception in the  
public mind of the P.N.E.U.

A letter was read from Miss Wix stating that she wished the option of appointing a sub-editor, and suggested Miss E. A. Smith, if such were found necessary.

Discussion then took place as to the new issue of the PLANT. It was decided that a Conference number, to be published in June, should take the place of the usual May and July numbers. Attention was drawn to the Book Corner. It was suggested that help should be given to Miss Smith in this respect by students sending particulars of books they found useful in their work. Miss Bernau reminded us that if people wish to exchange books she would be willing to put such persons in communication with each other.

We were then told that the year 1913 would see the coming of age of the House of Education. It was therefore suggested that *special* festivities should be arranged for the Conference of that year.

Regarding the monthly meetings in Chilworth Street, a resolution was passed to the effect that these should in future alternate with an excursion into the country or a visit to some interesting church or one of the museums, etc., and it was hoped that this arrangement would prove popular.

Votes of thanks were passed to Miss Mason for her very great kindness and hospitality to us, to the staff, and to the Seniors and Juniors.

#### NEW S.E.C. MEMBERS.

1892-1897—*	M. W. Kitching .....	74 votes
	G. M. Bernau .....	5 votes
	M. Conder .....	5 votes
1898-1902—*	E. M. E. Wilkinson .....	61 votes
	*M. F. Evans .....	54 votes
	L. Faunce .....	27 votes
	B. Dismorr .....	10 votes
1903-1906—*	M. Owen .....	48 votes
	M. G. Glenny .....	12 votes
	*M. E. Davis .....	51 votes
	D. M. Oliver .....	9 votes
	F. W. Young .....	13 votes
1907-1910—*	M. E. Franklin .....	68 votes
	I. Walters .....	19 votes
	*V. Bishop .....	45 votes

#### Ex-officio Members.

Hon. Secretary: *	L. Gray .....	78 votes
Hon. Editor: *	H. E. Wix .....	74 votes

\* Indicates Elected Members.

#### MRS. EARLE'S LECTURE ON WATTS.

FROM NOTES TAKEN BY M. EVANS AND I. VINEY.

Watts was a wonderful worker, a seer of visions, and a great lover of humanity. He is most characteristic with his big brush—he had a big brush and big thoughts. If possible he would have liked to paint the walls and the sky and the spirit of man. He was a very "gentle fellow," to quote Mrs. Earle. He said once: "God would not have made a soul imperfect, if He had not meant to be kind to him."

If he could have chosen a motto for his grave, it would have been, "An aspiration and a regret." He did not care for honours, but he did not despise them; he said they would interfere "with the life of a working fellow like me." He was very strong, and able to endure hardness; very humble, too. A scientist was showing him a piece of radium when he was a very old man, and said, "You know, Mr. Watts, this sort of thing makes one feel very small," and Watts answered, "I never felt anything else yet." He was a very early riser, and three quarters of his work was done when we are still asleep. He was fond of an early bath, and said that the "soul of man responds to a rough towel."

Watts hated to call a thing finished, not because of laziness but extreme humility. He once had a piece of sculpture twenty-two years on hand. He said his great tutor was the Frieze of the Parthenon; the creative power of Greece fascinated him; and he was a great idealist. As he did not want his work to get into a groove, he would not have a model. He wanted to work to command any epoch, any nation, any medium. He considered music a finer medium of expressing the inspiration of spirit than anything else.

When Mrs. Watts heard that Mrs. Earle was coming up to lecture to the students at Scale How, she sent a message of love to "Miss Mason's dear ladies."

#### SHORT DESCRIPTIONS OF SOME OF WATTS' PICTURES.

*Dawn* (the eagle at the feet) is a good picture to have in schools. It explains his great ideas and wide way of looking at things.

*Mount Ararat*.—The black mass of mountain and the bright sun appearing behind give the idea of the whole mass of mankind being transfigured by Hope, emerging from all kinds of deluge.

*Love and Life*.—Anything gentle Watts always expressed by the female figure. The great soul of man is thus represented in this picture, coming under the influence of Love.

It feels self-suppression, a kind of shrinking. The soul of man does not hold Love by the hand, but only touches him, and the eyes gaze into Love's strong face, while under foot flowers spring into blossom.

*Love and Death.*—Love tries to keep away the majestic figure of Death. There is a blaze of light behind Death, and a dove is quietly settled, unmoved by his presence. "Death is not earth's darkness obliterating Heaven's light, but Heaven's light illuminating earth's darkness." The whole picture emphasises the gentleness and revealing light of Death.

*Death the Messenger* is full of perfect peace. Death, a kind old nurse with a babe in her arms, touches a worn-out human being lightly with the tips of her fingers.

*The Shuddering Angel*, the soul of the birds weeping over those jewels of nature slain on a heathen altar. As a bas-relief on the altar is the grinning face of vanity.

*The Man who had Great Possessions.*—A magnificent picture of a man going away, head bent with sorrow and disappointment. A blank wall typifies the ruler's future life. Asked why he had not painted the man's face, Watts replied, "How could I, when he walked away?"

*Progress.*—A vigorous figure riding on a white horse coming out of the sun. In the foreground are seen three figures—Past, Present, and Future. Past is an old man bending over a manuscript; Present, a stooping figure, occupied with things of the moment, is raking in the earth for gain; Future, a strong young figure, faces the sun.

*The Slumber of the Ages.*—A giant mother sleeping, with Humanity, as a babe, on her lap. The sun is rising behind her, and when it reaches her eyes she will awake.

*Mammon.*—A repulsive, blind figure, clothed in flowing gold and blood-coloured robes. Under his feet he is crushing Life and Innocence; on his lap are bags of money.

*Death of Cain.*—Cain, an old and haggard man has struggled back to Abel's altar—all weedy and overgrown. Still

behind him is his guardian angel, pointing to the distance where cloud-darkened sky is brightening.

*Hope* is a woman seated on the universe, blindfolded, listening for the sounds from her one harp string left. She has climbed to the top.

*Time, Death, and Judgment.*—Time, a young vigorous figure with a scythe, leads Death, who radiates light. The face of Judgment is hidden; he stands behind holding scales.

### SCOUT DISPLAY.

On Monday afternoon the Peewits gave us a most interesting display, which showed us something of their work. The weather, unfortunately, obliged us to keep within doors. The Peewits' roll was called in the Class Room Camp, after they had marched in singing "All Patrols Look Out." In the middle of the Class Room was a hut built of branches and brushwood, in different parts of the room were bands of scouts stationed, who practised and taught others simple first aid, the scout knots, signalling, etc. Later in the afternoon, when the camp was broken up, Miss Smith received a message in Morse Code (whistle blasts) telling of an accident near the pantry. Scouts were dispatched, who rendered first aid and brought the patient on a stretcher to a couch prepared in the meantime, where she awaited the attentions of a doctor. (In vain, however, as later she assisted her friends in disposing of the bandages.) Just before tea Miss Mason presented different members of the troop with tassels of merit.